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Newsletter

FROM THE GENERAL OFFICE OF THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.
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Editor GH. CHOPOURIAN

L. VIII

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No. 1



THE REV. HARRY M. MISSIRLIAN

WRITE YOUR OWN OBITUARY

By THE REV. HARRY M. MISSIRLIAN *

One morning in 1888, Alfred Nobel, the inventor of dynamite, was shocked to read his own obituary in a French newspaper. One of Nobel's brothers had died and the caretaker thought it was Alfred. Mr. Nobel was terrified to find out what the world thought of him after his death. He was pictured as a dynamite king, the merchant of death who made a great fortune by killing people. Alfred was very much disturbed because he had hoped that his invention would break barriers between peoples and nations and bring about peace. But the world thought of him as a monster, trafficker in human blood, war profiteer, engineer of human destruction.

This incident led Nobel to change his will. In his new will, he provided large sums of money, the income of which could be used to promote peace in the World. This is the origin of the Nobel peace prize which has other branches, such as, Nobel prize in physics, chemistry, medicine, literature, etc.

Many of us would be shocked like Mr. Nobel to read our own obituaries. What will others think of us after we are gone? Will they think of us as money grabbers, exploiters of human blood? Shylocks, demanding human flesh for loans? Misers? Playboys and playgirls? There is a better way. You can write your own obituary now, when you still have time, health, love, and a little compassion. Write it in terms of lives of orphans, poor children, Christian leaders, churches. Invest yourself and your possessions in human lives. It will pay great dividends long after you are gone. What is more important, your Lord will say to you, "Well done . . . enter into the joy of your Master . . ." rather than, "You murderer . . ."

Rev. Harry M. Missirlian, Pastor of the Pilgrim Armenian Congregational Church of Fresno, California, delivered this message during the Annual Meeting of the Association in Paramus, New Jersey on October 13, 1973.

HAVING FUN WHILE USING SPARE TIME PROFITABLY

By ELIZE MANOUKIAN*

Do you want to know how to turn your spare time into money for AMAA and have fun doing it?

This is what Vivian Medzian, Gloria Medzian, and Jean Philibosian wanted to know. After a meeting with Rev. Edward Tovmassian, viewing the slides he had to share, they invited a dozen or so of their friends in the San Francisco Bay Area to a luncheon and talked about it. Ten years later, this means 29 active members and an annual gift of about \$600.00 to the AMAA Child Education Program.

Friends of AMAA — Peninsula Group is an informal organization which meets once a month in the home of one of its members, with the help of two co-hostesses; our Hostess provides a simple but delicious luncheon, and the nominal charge is sent to AMAA.

One person is nominated each year to act as President-Secretary-Treasurer all in one. She chairs the short business meeting after the luncheon, acts as treasurer and makes sure that we have a home assigned for each meeting.

The last few years, we have held a Christmas "Silent Auction" and sent the proceeds to the Birds' Nest, an orphanage in Lebanon. What do we sell? Everything from home canned fruits, home baked goods, handmade things by our ladies, to many other donated items. Our proceeds from this sale this year was a handsome \$312.00. Our contribution to AMAA so far this year has been \$738.00.

We look forward to the third Thursday of each month. Armenian women of various backgrounds and from a radius of 30 miles come together not only to enjoy a good luncheon, but to meet old friends and form many valued and lasting friendships.

We hope that our story will be an inspiration to other Armenian women scattered throughout the country to come together with a common purpose and work for the benefit of our children and their education.

*Elize Manoukian is the present President of the Friends of AMAA — Peninsula Group and lives with her husband, Dr. Manasseh Manoukian, and four sons in Los Altos Hills.



Past Presidents from L. to R: Standing—Gloria Medzian, Helen Harikian, Vivian Medzian, Grace Ismirlian. Sitting — Rita Donoian, Jean Philibosian, Anita Odabashian.

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THE CHARLOTTE MERDINIAN ENDOWMENT FUND FOR \$100,000



A fund is being established with the AMAA in the name of Miss Charlotte Merdinian, from hard-earned money she left before her death on May 17, 1972, for charitable purposes. Miss Elize Merdinian is making the distribution from her sister's estate. The income of the fund will be used each year for a memorial in schools or other institutions in Charlotte's name, who was a graduate of Women's College at Hissar, next to Robert College in Istanbul.

The memorializing is the specific wish of Elize Merdinian, Charlotte's sister, whose love and admiration for her capable and hardworking sister is immense. Perhaps the best way of demonstrating Charlotte's spirit is to quote the commendation she received from the President of the National Board of the Young Women's Christian Association after forty-five years of service to that Association:

"Your forty-five years of dedicated service as a member of our national staff prompt this tribute to you, CHARLOTTE MERDINIAN, on this day of October 21, 1966, at a meeting of the full National Board of the Young Women's Christian Association of the United States of America.

"A responsible, conscientious and industrious worker, you have contributed greatly to the quality of work produced by Office Services. We remember with much appreciation your talent for layout and work requiring precision, your artistic ability, your knowledge of form, and your infinite patience in the quest for perfection.

"The pride you took in your work was reflected in its superior quality and we take pride in the fact that you were for so many years a member of the national staff.

"As a recognition of our love and gratitude, we present this gift to you today for the many long years of devoted service which you have given to the National Board of the Young Women's Christian Association of the United States of America."

About \$3,000 of this fund will be used for the publication of *Our Armenian Christian Heritage* by G. Chopourian in Charlotte's memory.

ENCOURAGING NEWS FROM ARPINE MAHSHIGIAN

Our Missionary to Iran, Arpine Mahshigian, has provided encouraging and enthusiastic news in her reports covering the Months of December through April. She expressed thanks for the \$305 sent by the Sunday School children of the United Armenian Congregational Church of Hollywood and the Immanuel Armenian Congregational Church of Los Angeles which provided cheer at Christmas to 215 poor children. Although the gifts of cash were converted into stock-

ings, New Testaments and stationery, the recipients thoroughly delighted especially when part of the donation was used to buy some red material to dress Santa Claus distributed the gifts. Generous gifts were also provided the local people who attended the Christmas Eve candle light service at St. John's Church in Teheran. They brought white gifts for distribution to the poor families of the church in Teheran.

That God has been blessing the work in Teheran among the Armenian children, youth and older folks and that pine rejoices in God's providential help is evident in reports to the AMAA office. "I am glad," she says, "to you that one of my 'dreams' was realized. I was hoping for some more Sunday School classrooms at different Armenian quarters in Teheran. Lately we succeeded in renting a house at Mejdieh, a big quarter in Teheran where there are 25,000 Armenian inhabitants. We are now using this new center. At present, we are conducting Sunday School for children, Bible study for women and prayer meetings for adults. The first week, there were five children at Sunday School. The second week, the number increased to twenty. By the end of March, 28 were in attendance. I hope our new center will be a blessing to many Armenians."

Arpine also speaks of a small but touching incident which demonstrates the power of healthy religious influence. She writes that on a cold day in January when all the schools of Teheran were closed for three days because of heavy snow, she was out shopping when she heard voices singing in the Armenian language. "Jesus came to the world to seek and save the sinner". It was a hymn she had taught to the children and young people of different city groups and wondered: "From where are those voices coming? Is there a record player in the shop for entertaining the customers? It can't be for the owner of the shop is a Muslim." Arpine concludes the story thus: "Later on, I went out, the puzzle was solved. The angels were David, Evlin, Aida and Armen Isaghoulis of Gohar Mesri School who were living in a nearby house. My heart was filled with great joy and I remembered the words of Paul, 'Therefore, my beloved brethren, be steadfast, immoveable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain!'"

Are you doing your share in the support of Arpine's work? Let us not be complacent, for opportunity lost can never be regained. Fifty-five years ago, Armenia was opened to Christian work. Twenty-five years ago some Middle Eastern countries were open for outspoken public evangelism. Today the doors are closed. Fortunately, Iran has a benevolent leader during whose reign dignified and reasonable propagation of the Gospel is permissible. There should be a sense of urgency in our response to existing opportunities.

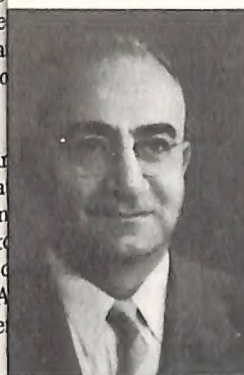
Do join the growing number of individuals who are supporting the work of our missionary to Iran on an individual basis. May we hear from you?

Arpine also happily reports the recent acquisition of a slide projector the AMAA ordered for her and is awaiting the arrival of the movie projector that has also been ordered. With these important and valuable tools, the work can be limitless for, as Arpine puts it, "I believe that two projectors will be a great help for spreading the Gospel. News to many people in Iran. Thank you so much for the great help and interest towards the word of God in Iran."

We were delighted to learn that Miss Mahshigian has become engaged to Mr. Samuel Aghabegian of Teheran who is in the extension course of the Near East School of Theology in Beirut. "I believe that," writes Arpine, "this was a will in order to use both of us in His work among the Armenians in Iran." We wish her God's richest blessings.

MORE PRECIOUS THAN PERISHABLE GOLD

By LUCY KARIAN*



A man of weaker heart would have been discouraged many times but Rev. Samuel Krikorian labored doggedly in the face of constant turmoil and upheaval. The story of Rev. Krikorian is the story of a brilliant, gifted and humble man; almost painfully unassuming when it came to recognition of himself. It is ironic that this gentle man who loved and preached peace of heart should spend his life in a land of violence and through vicissitudes of fate should see all that he had struggled to build snatched away, leaving him with an empty church. With his enduring patience he searched his members and at the time of his reluctant retirement could point to spiritual satisfaction to eight congregations in the place where he had lost.

Samuel Krikorian was born in Aintab, Turkey, in 1893. Both of his parents came from devout Christian families. His paternal grandfather was Kara Krikor, one of the first Protestant Christians in Aintab. The first evangelical church was founded by him in Central Turkey. He was its pastor for more than 50 years. Known as a leader, the whole Armenian community loved and respected him.

The years when Samuel was an infant were years of persecution of the Armenians. As a consequence large numbers emigrated to other countries. Those who stayed were in constant fear of massacre, however, with intermittent periods of tranquility the Krikorians as well as all the other Armenians learned to live with the dangers menacing with the coming of each day. When in 1908 the Young Turks came into existence they worked new codes of ethics into their constitutions favorable to the Christians. This was short-lived. Nationwide massacres were ordered again. Crushed by the brutal destruction of their hopes the Krikorians decided to send their oldest son away, and America seemed to be the most desirable place since two uncles and an aunt could extend affectionate and guiding hands.

In New York Samuel was met by his aunt Rebecca, a capable and saintly woman, who had come to America to escape the massacres. A self-appointed missionary for her people she raised money by lecturing about the plight of the Armenians under Turkish rule. She had many friends and one of them offered her home to Samuel while he went to high school. He was a brilliant student and encouraged by his teachers decided to go into engineering.

In her speaking tours Miss Krikorian had come into contact with the Nazarenes and during a visit to the Nazarene College at Pasadena she was very impressed by the spiritual atmosphere there. She was convinced this would be an ideal place for Samuel to continue his studies and it did not take long for her to persuade him. He graduated from that school after three years, holding two jobs at the same time.

Starting April 1915, and for 4 years, virtually all communications between the Middle East and America had stopped. Letters that found their way to the States told of

the plight of the Armenians purged out of their homes and driven into Syria, Lebanon, Egypt and Palestine. None from his own family returned from the purge and no one knew what had happened to them. It was impossible for him to go back to them for the obvious reason that war was raging all over the world, on land and sea, and secondly, for the lack of funds.

He decided to follow in his aunt's footsteps and took a job with the newly-formed Committee for Armenian and Syrian Relief as a lecturer. He was an effective and persuasive speaker and the responses to his pleas were very rewarding. His success as a speaker brought him increasing publicity. In the midst of his heavy speaking schedule it became evident to him that the Lord was prodding him to get into the work of preaching the gospel. He decided it was time to be ordained a minister and make the gospel the keynote of his speaking. He was ordained a minister in 1918. In his testimony he spoke about his desire to return to the Middle East as a missionary. The president of the Nazarene Board of Missions, impressed with the young man's testimony, invited him to present his case at the board meeting, saying that if they accepted the challenge "you can go out and raise the money needed to start the work in Palestine".

It was in October of 1921 that Rev. Krikorian arrived in Beirut. For a month he studied the possibilities for a good location for a Nazarene Church. Founding an orphanage at Aintab was abandoned since the city was in turmoil with local Turkish forays. The conditions he found his people in were much worse than he was prepared for. Rich and poor, educated and ignorant were reduced to a common desperate effort to stay alive. As much as they needed food and employment they needed spiritual guidance, and Jerusalem he thought needed his attention most since there were no Protestant churches in it while there were many in Beirut. Jerusalem too was a city in turmoil. The Balfour Declaration published by Great Britain in 1917 declared that in Palestine a home should be established for the Jewish people. Jewish refugees from Europe were streaming into the city almost daily which angered the Arabs and rioting was rampant in all cities. He discovered that 2,500 Armenian refugees were living in the cavernous cellars of the Gregorian Convent. Most of them barely managed a meager supply of food, which they very often shared with those less fortunate. The officials who were harassed by thousands of requests for housing, were not about to give permission for any group to take over another building for a church. Through sheer hard work, prayer, perseverance and the needed money from the States he was finally able to secure a hall — with a small apartment on the second floor.

Starting a church was not a simple matter of opening the doors and announcing services. The Armenian people were refugees from nearly every town and city of Asia Minor. They were slow in making friends with each other and suspicious of anyone they did not know. They had never heard about the Church of the Nazarene. Rev. Krikorian, with his gentle, persuasive ways gradually won them. He made it his concern to find work and food and medical help — often paying for the latter from his own pocket — for those who needed it and no matter how much work he had he put his time at the disposal of a person burdened with problems. The hardships were many and the resentment and opposition from many factions made it difficult for his congregation to keep their allegiance with the church. Very often he found he had to take the church to the homes of his people. He persuaded his Mission that food and clothing be sent to his people in Jerusalem and for years Christmas

*member of his congregation in Jerusalem, the writer was able to put an account of Rev. Krikorian's life and work from a biography compiled by Helen Temple and published by the Nazarene Publishing House under the title *Of Whom the World Was Not Worthy*.

and Easter dinners to destitute families were a tradition. He requested religious literature to be sent to distribute among the people. Meanwhile he visited other cities and towns and started groups wherever it was possible to do so. By October 1923, there were 500 Armenian Protestant families in Palestine affiliated with his church, and it was possible, with money sent from the Board of Missions, to build and move into larger quarters. The larger facilities would serve as a church with a Sunday School, as day school during the week, and as a parsonage on the second floor. Such a building he built, becoming its architect, engineer and building superintendent.

Rev. Krikorian often travelled to Beirut visiting the refugees, and it was there, at the Near East Orphanage, that he met Miss Hranoush Yardumian, a young teacher who had, with her mother, miraculously come through the terrible days in Turkey. A friendship flourished into a romance and in March 1924, they were married. Mrs. Krikorian became Rev. Krikorian's most valuable asset with her understanding, intelligence, patience, hard work and love for his work. She became organist, Sunday School teacher, choir director, friend, organizer and preacher to the women's weekly meetings, delegate and hostess to other churches, at the same time wife and mother — and father when Rev. Krikorian had to be away — to their four children.

Throughout the entire 35 years of his ministry in Jerusalem, the country was in turmoil. Rev. Krikorian went about his activities using caution when he could, but going boldly forward when caution was not possible. He had lived with violence and hatred before, he could live with it now. The important thing was to preach the gospel. In 1948, when new fighting erupted after the partition of Palestine, he witnessed the worst that could happen . . . the disintegration of everything that he had worked for. All of his congregation fled Palestine to safer neighboring countries. It seemed as though all was lost. However, with new zeal and enthusiasm he followed where his people were and went about the business of starting new churches. The Arabs in Jordan were so impressed with the Armenian Nazarene Church that many started to attend its services. It was time to start church services in Arabic. Again, for the third time schools were opened to teach in Arabic as well as in Armenian. The problem was that there were not enough teachers and preachers. The only plausible answer to that problem was to open a Bible school. He wrote to his Nazarene Mission, eloquently pleading for a Bible College, preferably in Lebanon where his brother, Dr. Puzant Krikorian, would be able to assist him immensely. In 1955 his dream for a school became a reality. It opened its doors to 10 young men from four different countries. Since there were more than 200 children enrolled in Nazarene schools, the possibilities for future pastors for the church were very good indeed.

When in 1956 the Department of World Missions asked him to come to the States, he left the Holy Land after 35 years of service, having established eight churches and missions with 111 members. Over 400 children in Nazarene Sunday Schools and 300 in day schools were educated. In the States he travelled for two years speaking in churches from coast to coast. In 1958, at the age of 65, he reluctantly retired from missionary service and settled in California. It was heartwarming to see the Armenian Evangelical Churches appreciate the merits of this great leader and invite him to the Pulpit of the Gethsemane Congregational Church of Los Angeles when it became vacant. He brought harmony and unity to the church during a critical time of its life. Later, when Rev. Paul Avazian became its pastor, he was asked to stay as his assistant.

ARMENIANS IN NON-ARMENIAN CHURCHES: A CHALLENGE



Are you an Armenian among an or serving in a Armenian church? We have a suggestion for you. You even consider it to be a challenge.

The following excerpt from a letter from the Rev. Avakian of Sarnia, Canada, in circumstances have placed non-Armenian church after non-Armenian church for over years, should reveal the challenge. He writes:

"Thank you for the Child Sponsorship brochures. At a proper time I shall distribute these to the proper persons to my friends, among whom I serve as a volunteer co-worker in the St. Paul United Church. I have given one of the president of the Division of World Outreach of Lan County Presbytery. I shall be having four or more meetings with him. I am also on his committee. In addition, a minister friend of his is also a good friend of mine. A recent visit and our appointment of one hour lasted for six hours and the conversation was entirely devoted to Armenianization of children brought in from the interior. The stressed the fact that the efforts of the missionaries had been fruitful. I also stressed the important role that had been played in the AMAA. Of course, my intention is to visit the Division of World Outreach in the AMAA by the aid of such friends. I have also supplied them with books for Armenians."

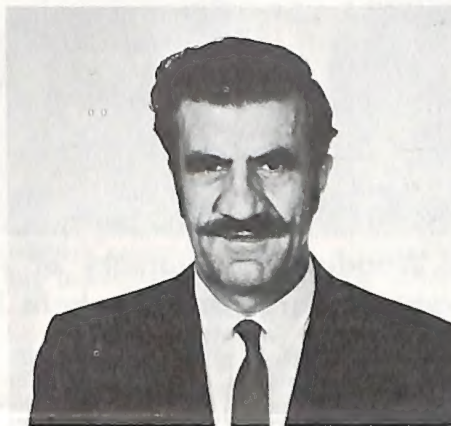
We find quite often that the missionary committee of churches are looking for projects for support. Armenian members would do well to provide the Pastor of the church with the missionary committee with our Association's brochure which will be found some exciting mission services. Please write to the AMAA Headquarters and we shall be glad to dispatch the necessary literature.

During the last 6 years of his life he suffered from cancer. During the last four months his suffering grew intense, yet those who visited to cheer him were themselves comforted instead. He died on May 10, 1969. The tribulation paid him at his funeral were many. Those who grew up in his shadow in Jerusalem would say with full accord, "gold passes through the assayer's fire, and more precious than perishable gold is faith which has stood the test. Trials come so that . . . faith may prove itself worthy of praise, glory and honor . . ." 1 Peter 1:7.

Note: Dr. Puzant Krikorian established a \$12,000.00 memorial endowment entitled the Rev. Samuel Coffin Krikorian Fund. The income of this fund is designated for use for Evangelism. This fact is being mentioned for the interest of those who may wish to augment the Memorial Endowment Fund by their contributions.

VIEW OF AMAA PROJECTS ABROAD

By DR. FRED ASSADOURIAN*



A trip to the Middle East offers an AMAA member the opportunity to view its projects in action. Thus, when I found myself in Constantinople after a nearly lifelong absence, a chance on my part, we finally wrenched ourselves away from overwhelming invitations of relatives on both sides to see in some of our own sightseeing. We decided to start the AMAA child reclamation project for the Armenian population of children brought in from the interior. The center is the Armenian Protestant Church.

Our excursion to the Church under the expert direction of my bachelor cousin Nubar was executed in a series of bewildering stages which only he could repeat. For non-Armenians Istanbul still remains a city of mystery which cannot be pierced in ten days and which arouses conflicting responses except for the agreement that "dolmush" cabs are a pain. Our progression included a cab to the Beyoglu area to visit Armenian newspaper offices, a cable-car ride down the slope from Tunel to the Galata Bridge, a bus across the city, a delicious oriental snack, another bus to the covered Bazaar, and a downhill walk to the Church.

Our first reaction to the Church, which had a rather pleasant although plain exterior, was one of awesome wonder finding one in Istanbul. A very obliging sexton who lives on the premises showed us the interior of the edifice with many features which could not have been suspected from the outside. The sanctuary portion is comprised of two levels. The lower level houses an old church auditorium in which services have been held for many years. The upper level produced a real surprise — an impressive, recently-completed second auditorium of fairly modern design, beautiful but simple. A rough pew count yielded an estimated seating capacity of approximately 300 worshippers.

Now, how about the child reclamation project? Well, in the old auditorium on the lower level there are several rooms of varying sizes, filled with multi-level bunks which are used for children when they are not in summer camp at Tuzla. With meager facilities, which nevertheless permit the program from coming to a grinding halt, these rooms can accommodate a large number of children. Furthermore, the program directors are constantly on the lookout for improved facilities within the framework of existing government regulations.

The child reclamation project is supervised by Mr. Hrant Elyan and his assistant, Mr. Kouyoumjian. Since the church has no ordained ministers, they also serve as its lay leaders. The children's camp at Tuzla is almost halfway between Istanbul and Izmit. Since Mr. Guzelyan was at

Tuzla, it was our misfortune not to meet him. However, armed with prior information from AMAA literature, we were able to form a more complete concept of the program by bombarding Mr. Kouyoumjian and the sexton with a flurry of questions and assessing their answers.

We left the Church with some amazement at its apparently healthy condition, a realization of the extreme importance and worthwhileness of the AMAA child reclamation program, and the firm conviction that this program deserves all the financial assistance it can receive from the outside.

In Beirut we were again besieged by the hospitality of relatives, but I was determined to visit Haigazian College for several reasons. One was that my father had always respected Dr. Armenag Haigazian, after whom the College is named, and had been scheduled to teach at the Jenanyan Institute in Konia, where Dr. Haigazian was headmaster, just before the outbreak of World War I necessitated a drastic revision of all his plans. Another reason was my mother's fond attachment to the Bursa Garabedian family (about whom a saga should be written by one of its many descendants) into which Dr. Haigazian had married.

Thus, one morning I consulted a map and started from our Hotel Martinez in the direction of the College. After reaching Rue 32, I disregarded an Armenian storekeeper's advice to take a cab and, feeling somewhat adventurous, continued walking. Rue Mexique, which I was seeking, appeared at the third intersection, and I turned left into a long block of refined buildings. Then, ten minutes away from our hotel, there suddenly loomed up some academic structures with a coterie of students busily conversing in front and a headstone engraved "Haigazian College." Thrilled with my discovery, I looked around with great interest, observing that the college campus seemed somewhat small by U. S. standards, but concluding that real estate must be very hard to come by in Beirut.

My astonished expressions attracted the attention of an alert, youngish but mature man who took me in tow and escorted me across the street to his office in the new Mugar building. My self-appointed guide turned out to be Dr. Edward Hart, the distinguished head of the Physics Department. A Texan with degrees in both theology and physics, he joined the faculty in 1960, is married, and has four sons. He thoroughly enjoys his academic work among Armenians and is fully committed to the spiritual emphasis of Haigazian College. In his opinion, one of its greatest needs is more scholarships for students from Turkey and Syria.

After graciously spending a half-hour with me, Dr. Hart directed me to Dean Walter Bandazian's office, which had the same bustling atmosphere as any dean's office in the United States. After concluding his business the Dean and I had a stimulating conversation which developed into a full-blown "bull-session" on all aspects of Haigazian College as a uniquely Armenian and evangelistic institution. The remarkable fact should be noted that this coed institution has expanded from a student body of 43 and faculty of 10 in 1955 to present sizes of 650 and 63.

Our talk made it obvious that the entire administration, up through the President Dr. John Markarian, is working closely together and with boundless energy to solve typical problems of higher institutions. Fund drives are frequently conducted inside and outside of Lebanon to improve the College facilities and keep it competitive, in an environment consisting of the American University and state-supported colleges, by increasing faculty salaries to reduce the need

for moonlighting. The College is constantly modernizing its curriculum of courses and expanding its scope, all within an evangelical framework. Its graduates are accepted readily, not only in the American University of Beirut, but also, to an increasing extent, in U. S. graduate schools of high standing.

One of the most exciting ideas was the College plan under consideration for student exchange programs with American and other universities abroad, one for summers, and another for the Junior year. To combat the problem of a disappearing ethnic identity, what better antidote could there be than an extended period of study in a respectable Armenian college within the largest center of Armenian-speaking people outside of Armenia?

Our long discussion terminated in a tour of the new and smart-looking Mugar building with its impressive array of administrative offices and English and Armenian libraries, the Webb building used primarily for offices, and the Mehagian building containing classrooms and laboratories. I even saw a mathematics class being lectured in Armenian. I left the College in proud possession of its catalog and 1973 yearbook "Focus."

I would like to offer my opinion of the evangelistic outlook of Haigazian College based on information gained before, during, and after my visit. I believe that it is fortunate in having as sagacious and diplomatic a President as Dr. Markarian who combines a modern approach with deep spiritual convictions. He must steer an evangelistic course under heavy pressures, with both a student body and faculty of mixed background, although still predominantly Armenian, and under the critical surveillance of a Board of Trustees in the United States and a Board of Managers in Lebanon, all of whom must together hammer out a solid and workable yet flexible definition of evangelism in a changing and oftentimes hostile world. They are all to be commended for maintaining a college of such high Christian standards in the Middle East.



DR. FRED ASSADOURIAN*

Presently an Associate Professor of Electrical Engineering at Pratt Institute and on the adjunct staff of the Newark College of Engineering, formerly a Senior Staff Scientist at the Radio Corporation of America; his Ph.D. is in mathematics from New York University. In addition to being an enthusiastic supporter of the AMAA, he is also a Trustee of the Armenian Presbyterian Church, the current President of the Eastern District Committee of the AGBU, on the editorial board of *Ararat*, and a past Treasurer of the Board of Trustees of the Armenian Students' Association of America.



Fiftieth Wedding Anniversary of AMAA Life Members George and Elizabeth Jerjis

The Fiftieth Wedding Anniversary of George and Elizabeth Jerjis of Philadelphia, AMAA Life Members, celebrated in the Armenian Martyrs' Congregational Church in Havertown, Pennsylvania in the presence of a large group of relatives and friends. The service of celebration and reception was conceived and executed by their children, their spouses, Nathan and Gloria Sussman and George and Carol Churukian.

A service of celebration, which included a variety of instrumental numbers performed by immediate members, a very musical family, preceded the reception. The instrumental quartet by four young grandchildren, Ann, Mary, Ted and Bob was especially appealing. Nathan Sussman rounded out the program with a beautiful number on classical guitar. The service included hymn singing, prayer, Bible reading and a few congratulatory remarks by Dr. Doghramji. A warm, informal reception followed in the social hall of the Martyrs' Church with a buffet supper including the traditional anniversary cake. The evening was a fitting tribute to a couple who had served so loyally the community of Philadelphia, and had the joy of reaching their 50th wedding anniversary.

While wishing the best to George and Betty for more anniversaries, the Board of Directors extend thanks to the thoughtful couple for designating gifts of occasion to the AMAA.



AMAA LIFE MEMBER WILLIAM KABAKJIAN'S FATAL ACCIDENT

Mr. William Kabakjian, a well-known and highly esteemed member of the Armenian Martyrs' Congregational Church of Havertown, Penna. and Life Member of AMAA, was the victim of an accident, October 8, 1973, when his boat and a ferry boat collided in Delaware Bay. Memorial services took place on Wednesday, October 10, 1973 at the Church where many friends came to pay respects and express condolence to his bereaved wife, mother and children and many relatives.

born on August 25, 1909, Bill Kabakjian was first of children born to Haigazoon and Aghavni. In June 1933, he married Rose Artin and they became parents of twins, Sam Jr. and Edward and later Arlene and Richard who later presented him with 13 grandchildren.

Those who knew Bill Kabakjian characterized him as a man who had many deep convictions and outstanding qualities which were manifested in many areas of his life. As a soldier in the U. S. Army, he served his country admirably during World War II and was decorated for bravery on two separate occasions with the Bronze Star and Purple Heart. He distinguished himself with many heroic actions and his skill as a boatman proved invaluable several times. Mr. Kabakjian's successful business achievement did not prevent him from involvement in 50 dedicated years of Scout work as well as community affairs.

His lifelong hobby was that of building his own boats and spending many pleasurable hours of deep sea fishing on the Chesapeake Bay. His family, friends, business associates and acquaintances will long remember this complicated but simple, proud and humble, gruff yet compassionate man who touched the lives of many people and left his imprint of helpfulness, leadership and love.

1-Day Armenian Cultural Safari Tour Armenia - Lebanon — Holy Land - Europe July 13 — August 13, 1974

SPONSORED BY: Dept. of Armenian Studies — United Armenian Congregational Church.

CO-LEADERS: Rev. Edward S. Tovmassian, Assoc. Pastor, United Armenian Congregational Church, Director of Dept. of Armenian Studies — Instructor and Lecturer on Armenian History.

Mr. John Shahinian, Research Staff Associate at UCLA Medical School, Part-time Travel Counselor.

DEPARTURE: Los Angeles and New York simultaneously. Groups will meet in Copenhagen and proceed together to Moscow.

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